

PROGRESSIVE STEPS

IN

PROPHECY

ON THE

SECOND COMING OF CHRIST.

IN SIX PROPHETIC TRACTS.

PSALMS 44:18. — "Our heart is not turned back, neither have our steps declined from thy way."

By H. K. FLAGG.

A. D. 1880.

Tract No. 3.

THE MEANING, USE AND LOCALITY

OF THE

SANCTUARY

OF THE OLD AND NEW

COVENANTS.

DAN. 8:14. — "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

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Sanctuary of the Old and New Covenant: Its Meaning, Use, and Locality.

H. K. FLAGG.

Dan. 8 : 14. "*And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.*" There are no subjects within the lids of God's Word, that have been so vaguely comprehended and understood, as the term "*sanctuary*," and the prophetic period of "*twenty-three hundred days.*" And yet there are no subjects more definitely explained. The term SANCTUARY, which can be found not less than 103 times in the Old and New Testaments, never has but one and the same signification, and is never used to express or convey but one and the same meaning, from the beginning of God's Word to the end. This statement, to a superficial or biased reader, may at first appear monstrous. But a careful and prayerful perusal of the inspired record will soon disperse the monstrous mist, for the revelation of momentous truths in perfect harmony with God's Word.

The term SANCTUARY is never used to signify either the land of Palestine or the earth; no, not in a single instance. I know of but two prominent texts in all the Bible, mostly relied upon to prove such a theory. And instead of proving that Palestine or the earth is meant by the term "*sanctuary*," they prove entirely the opposite. The first one we will notice is in the Song of Moses, which I give verbatim; but with a paraphrase in perfect harmony with the 102 other texts in the Bible. Ex. 15 : 17. "*Thou shalt bring them in, (that is, into the land of Palestine,) and plant them in the mountain of thine inheritance, (that is, in Mount Zion,) in the place, O Lord, which thou hast made for thee to dwell in, (that is, the temple,) in the sanctuary, O Lord, which thy hands have established.*" How any one can read this text and suppose that Palestine, the earth, or even Mount Zion, can be the sanctuary spoken

of here, is certainly a mystery to me. Let us now look at the other text in Ps. 78:54. "*And he brought them to the border of his sanctuary, even to this mountain, (Mount Zion,) which his right hand hath purchased.*" Here comes another text as often perverted as the other. How any one reading this text could suppose for a moment that Palestine, or even Mount Zion, is the sanctuary referred to here, is certainly a wonder; for David is describing prophetically the people of Israel as having travelled over the country of Palestine, till they had come to Mount Zion, which was in the interior of the land of Palestine: and then he shows us that they were only at the border of his Sanctuary, when they had arrived at Mount Zion. What sense is there in calling Mount Zion even (which was in Palestine) the Sanctuary, when David tells us it was the border of his Sanctuary? Now if Mount Zion was only the border of his Sanctuary, where was his Sanctuary? Let the Word of God answer; 2 Sam. 7:4-6. "*And it came to pass that night, that the word of the Lord came unto Nathan, saying, Go and tell David, Thus saith the Lord, Shalt thou build me an house for me to dwell in? Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle.*" There would be just as much sense in saying, that the wilderness of Sin, through which the people of Israel journeyed forty years, was God's Sanctuary, as to say that Palestine, or Mount Zion, was the Sanctuary. 'Tis true that God's Sanctuary was in the wilderness so long as the tabernacle was there; but when the tabernacle moved with their journeyings, God's sanctuary moved with it. See Ex. 25:8, 9. "*And let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of the Tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.*" Here, they were commanded to make a tabernacle of cloth, inside of which they were to make a sanctuary, enclosing two holy places in which God could dwell. See 22d ver. "*And there will I meet with thee, and will commune with thee from above*"

the mercy-seat, from between the two cherubim which are upon the ark of the testimony." After the people of Israel had got well settled in Palestine, God called Solomon to build him an house in Mount Zion, for himself to dwell in by his Name, (that is, by his Spirit.) It will be seen, by reading the 8th chap. of 2 Kings, that after the temple was finished, it was dedicated to God as a dwelling-place for his Name to dwell, (his name signifying his Spirit.) It will also be seen, in the dedicatory prayer of Solomon, 2 Kings 8:12-60, that wherever the people of God dwelt, or whatever country they were in when they offered prayer, they were to turn their faces, and stretch forth their hands towards God's Holy Temple and Sanctuary, which was established in the top of Mount Zion. And the reason why they were to look towards the Temple and Sanctuary in Mount Zion, is given by Solomon in 1 Kings 8:12, 13. *"Then spake Solomon, The Lord said that he would dwell in the thick darkness. I have surely built thee an house to dwell in, a settled place for thee to abide in for ever."*

A corporation, or any one man, who carries on extensive business, have what is called an office, or sanctum, in which they themselves or a substitute can always be found, with whom all persons having business with the firm can have communication upon various matters of interest. So with God under the Law; He always appointed a place as a holy office, which he called a *Sanctuary*, where he promised to dwell by his Name (that is Spirit), and meet with such persons as were appointed, with God's approval, to confer with him in all matters of interest, for those who wanted to do his will. God met Moses at Mount Horeb in a burning bush; that was his sanctuary. At the Red Sea, God met the people in the cloud and pillar of fire, in which he dwelt as his sanctuary. The cloud, in which was God's sanctuary, led the people of Israel through the wilderness to Mount Sinai, on the top of which was God's sanctuary. There Moses went to meet with God, from whom he received the Law, and a commandment to build a tabernacle, in which God promised to dwell by his Spirit, as his sanctuary; where he would meet with Moses and Aaron,

through whom he would speak to the people of Israel. When the children of Israel had become settled in their promised land, God sends Nathan to David, (2 Sam. 7: 4-6,) who informs David, that God had dwelt in a tent and tabernacle since coming out of Egypt; but he now wants *a house built for him to dwell in*. According to the commandment of God, Solomon builds the house in Mount Zion, which God calls his Temple; in which there were two holy places, which God called his Sanctuary, in which he dwelt by his Spirit. David prayed with his face towards the temple, (Ps. 5: 7; also 138: 2.) Daniel prayed with his face towards the temple, (Dan. 6: 10.) Jonah looked towards the temple for deliverance, (Jonah 2: 1-4.) The woman of Samaria told Christ that the people went up to Jerusalem to worship. In fact, all under the Law were directed by God to turn their faces towards his holy habitation, which was in the Sanctuary of the Temple in Mount Zion. There was God's Holy Office, or Sanctuary, towards which all eyes were to be turned while praying, till the Messiah should come. Gen. 49: 10. "*The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.*" Hence, we see that the term *sanctuary* is of divine origin, and a term expressly used to denote a place of seclusion and retirement, chosen by God; or by his people, for a prayerful intercourse with God. There is a prophecy in Isa. 16: 12, which reads thus: "*When it is seen that Moab is weary on the high place, that he shall come to his sanctuary to pray; but he shall not prevail.*" The "high place" referred to here, is very often spoken of as the place for idolatrous worship. See Num. 23: 3; 1 Sam. 9: 12; 1 Kings 3: 4; 2 Kings 23: 15. So when Moab gets weary on the high place, "*He shall come to his sanctuary to pray.*" That is, he shall come down from his high place to some humble chosen place, to hold intercourse with the true God; "*But he shall not prevail.*" (Isa. 16: 12.) Once, only, David speaks of Judah as God's sanctuary. (Ps. 114: 2.) Why? Because God had chosen Mount Zion, which was in the lot of Judah, as the place for his Sanctuary. Thus we see,

the term *sanctuary* never denotes or refers to any place ever inhabited by any man or angels; but, on the contrary, it is a habitation only for God, a dwelling-place for God by his Spirit.

There is another phrase, equally significant with the term *sanctuary*, and expressing the same thing. It occurs 49 times in the Old Testament, and 5 times in the New. "*Holy Place*" is the phrase I refer to. It is never used but to denote the dwelling-place of God, either by himself in person, or by his Spirit. "*Holy Places*" is a phrase used 5 times only, and denotes the same as *sanctuary*. The "*sanctuary*" of the Temple included two holy places, namely, the "*First*" and the "*Second holy places*." The first *Holy Place* was between the First and Second veil, in which, but on the right, was the shew-bread, of which the daily priests partook morning and evening. This bread was a type of God's Word. On the left was the golden candlestick, upon which were seven lamps, which were kept burning both night and day, representing the Spirit of God. (Zech. 4:1-6.) And on the back side, close by, and in front of the Second Veil, was the golden altar of incense, upon which was offered the morning and evening (or daily) sacrifice of sweet incense, as a type of the prayers and true worship of the saints. (Rev. 5:7, 8; Rev. 8:3, 4.) This composed the first "*Holy Place*" of the Sanctuary; the antitypes of which, under the new covenant, are, the Word of God, the Spirit of God, and the Prayers of the saints, who, individually and collectively, as living stones (1 Pet. 2:4, 5) are built up a spiritual temple of the new covenant. After passing the Second Veil, we come to the Second Holy Place of the Sanctuary, in which was the "Ark of the Covenant," overlaid with gold, inside of which was Aaron's rod, a pot of manna, and the two tables of stone, upon which were written the Law and Commandments. And above, but resting upon the ark, was the *Mercy-Seat*, overlaid also with gold; upon which were two cherubim of gold facing each other; between and above which was a cloud, where God by his Spirit dwelt. (Ex. 25:1-40.) Hence we see, under the Law, God

never dwelt by his Spirit in the hearts of his people, individually or as a church, but always chose a visible locality outside, as his Holy Office, or Sanctuary, where his chosen people could come and hold intercourse with him. First, he meets Moses in the burning bush, as his sanctuary. Then he meets them at Ethan in a cloud, by which he guided the people of Israel through the sea and to Mount Sinai. This was his sanctuary. At Mount Sinai, God called Moses into the top of the mount, which was covered with a cloud. There was God's sanctuary, where he held intercourse with Moses for the people, and gave to Moses and the people a law, and a commandment that they should build him a tabernacle of cloth, (Exod. chapters 25, 26,) in which God promised to meet chosen ones and commune with them for the people. This tabernacle was his sanctuary, as God told Nathan, (2 Sam. 7:4-6.) After this, in obedience to the command of God, Solomon builds the Temple and Sanctuary in Mount Zion, as described by Moses in Ex. 15:17: "*Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the sanctuary, O Lord, which thy hands have established.*" Also in Psalms 78:54. "*And he brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased.*" This Mount Zion, the border of God's sanctuary, was to be the place or foundation of God's house and sanctuary, under the Law and covenant of types, until the bringing in of a new and more perfect covenant of anti-types. (Heb. 8:5-13.)

All of those ordinances, under the Law, were types and shadows of a more perfect and glorious covenant, which was to be established at the coming of Christ as a living and corner-stone of a spiritual temple, (1 Pet. 2:3-8;) and also as a corner-stone of a new temple, *Christ himself becomes a sanctuary.* Isa. 8:13, 14. "*Sanctify the Lord of hosts himself, and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence to both the houses of Israel, for a*

gin and for a snare to the inhabitants of Jerusalem." Here is a prophetic text, explicit in its wording, that Jesus Christ, as the Lord of Hosts, should be for a sanctuary: that is, in him would all fullness of the Father dwell. Col. 1:19: "*For it pleased the Father that in him should all fullness dwell.*" Isa. 11:1, 2: "*And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the Spirit of the Lord shall rest upon him.*" When Jesus Christ commenced his ministry as the "Shiloh," the "Messiah," the Spirit of God came upon him like a dove, (Matt. 3:16, 17,) and he was filled with God's Spirit. God dwelt in him, and he became to the people a little sanctuary. Ezek. 11:16: "*Therefore say, Thus saith the Lord God; Although I have cast them off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little SANCTUARY in the countries where they shall come.*" There can be no doubt of this scripture referring to the first advent of Christ; for in the 19th verse of the same chapter he says: "*And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: that they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God.*"

This brings us to THE NEW COVENANT OF ANTI-TYPES. We will commence with the ministry of Jesus Christ. It is recorded in the 19th chapter of Luke, that Jesus Christ went into the Temple and drove out those who were selling doves and cattle, and tells them that the temple was his Father's house; and also that it was a house of prayer; but they had made it a den of thieves. It is also recorded, that he taught daily in the temple; but the chief priests and the scribes, and the chief of the people, rejected his teachings, and sought to destroy him. And after repeated visits to the Temple, vainly endeavoring to convince them that he was the Messiah, sent from God on a divine mission, he leaves them to their own fate, and pronounces upon them the judgments written in God's Word by the

8 Sanctuary of the Old and New Covenant:

prophets; and while departing with deep anguish of soul, he turns his head towards the Temple, and weeping exclaims in these significant words (Matt. 23:37, 38): "*O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate.*" Their house was left unto them standing, but vacant, — forsaken by God's Spirit, — **DESOLATE**. From the moment Christ uttered those words, the Temple was *desolate*; God's Spirit took its departure; it was no more God's sanctuary; God had ceased to dwell there. It was no more his holy habitation, for his Name or his Spirit to dwell. The place that before was the "*Holiest of all*," could now be entered, safe from instant death, by the uncircumcised, and with unwashed garments and feet. From that moment Christ begins to speak of himself as the Temple of God. Hear him; John 2:13-18. And we find recorded the visit of Christ to the Temple, when he made a scourge of small cords, and drove out the oxen, sheep, and doves, and tells them they had made his Father's house a house of merchandise. He closes with these words (John 2:19-21): "*Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body.*" Instead of going up to the Temple as heretofore to have intercourse with God by prayer, the people flocked to see and hear the Son of God, as the sanctuary in whom the fullness of the Father dwells by his Spirit, according to Isa. 8:14. Instead of going to the Temple, the people flock to the Son of God with their prayerful petitions to raise their dead, to heal their sick, to open the eyes of the blind, to cast out devils, and to forgive their sins. The woman of Samaria, in John 4:23, 24, was told that instead of going up to Jerusalem to worship, the time had now come to worship God everywhere in spirit. Christ becomes to them a *Sanctuary*; and to him was

the gathering of the people according to Jacob's prophecy. Gen. 49:10. *"And unto him shall the gathering of the people be."*

Jesus Christ, as the first corner-stone of the New Temple and spiritual house for the indwelling of God's Spirit, is anointed, at his baptism, by the Spirit of God descending upon him like a dove. Thus did God dwell in him; and to him, as the sanctuary of God, did the people come to hold intercourse with God. And Jesus Christ, a chief corner-stone of a new, but antitypical house, or temple, chooses twelve apostles, as twelve foundation-stones upon which the new house, or temple, was to be built. Eph. 2:19-22. *"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit."* Here is a text which, if taken alone, would be ample enough, strong enough, and explicit enough to prove, beyond all controversy, that the old temple and Sanctuary of the first covenant was a type of the church under the new covenant. But then we will not stop here. We will look at Christ's own words, John 14:15-17. *"If ye love me, keep my commandments. And I will pray the Father, and he shall give you another comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."*

Christ speaks of his Father's Spirit as being then with them; that is, God by his Spirit dwelt in his Son during his ministerial mission here; and after his departure, the Spirit of his Father would, according to his promise, dwell in them, instead of dwelling with them. In John 16:12-16, Christ promises again to send the Spirit of his Father, as he had before promised; and then, in the twenty-third verse of that chapter, he refers

10 Sanctuary of the Old and New Covenant:

to the day when the Spirit should come, and says, *"And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you."* While Christ was here, they asked the Father nothing in Christ's name; because the Father, by his Spirit, dwelt in the Son as his sanctuary. But after Christ should leave, and return again to the Father, then we were to look directly to the Father, but always remember, and ask for the things we should need in Christ's name, according to the next verse: *"Hitherto ye have asked nothing in my name: ask, and ye shall receive."* That is, ask the Father in Christ's name, and we shall receive. And why? Because the place of God's sanctuary for the indwelling of his Spirit would be the secret place, or hearts of his people, who are living stones of a spiritual house, or temple, of the new and antitypical covenant.

Paul says, 1 Cor. 3 : 16, 17 : *"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."* Again, Paul says, 2 Cor. 6 : 16 : *"And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."* Again, Paul says, 1 Cor. 6 : 16 : *"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"* Here is another good text right to the point. Heb. 3 : 5, 6. *"And Moses verily was faithful in all his house, as a servant, for a testimony"* (sign or type). *"of those things which were to be spoken after: but Christ as a son over his own house"* (church;) *"whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end."* We find the same teaching in the revelations of John concerning the Philadelphia church. Rev. 3 : 12. *"Him that overcometh will I make a pillar"* (supporter, teacher, or one who strengthens) *"in the temple"* (church) *"of my God."* Here comes another very important text,

(which I shall explain more fully in Tract No. 4.) 2 Thess. 2 : 3, 4. "*Let no man deceive you by any means ; for that day*" (coming of the Lord) "*shall not come, except there come a falling away first,*" (that is, forsaking the holy covenant, Dan. 11 : 30, 31,) "*and that man of sin be revealed, the son of perdition ; who opposeth and exalteth himself*" (against God, and his Spirit, Dan. 8 : 10, 11) "*above all that is called God, or that is worshipped ; so that he, as God, sitteth in the temple of God,*" (he pollutes the sanctuary of strength, the temple, or church of God, by taking the place of the Holy Spirit in the church, Dan. 11 : 31,) "*showing himself that he is God.*" In the Douay, or Roman Catholic Bible, it reads, "*showing himself as if he were God.*" (That is, showing himself as a substitute for Christ, in the place of the Holy Spirit ; to educate the consciences of the church, teaching them what is truth, as an infallible guide, and claiming a divine right and power to command obedience, under penalties of excommunication, banishment, or death.) We will now look at another line of proof, which, if possible, establishes with more force the fact of the church being the sanctuary of the new covenant.

We have already learned that the sanctuary of the temple, under the Law, contained the ark of the old covenant in which were the two tables of stone, upon which were written the commandments and ordinances for the people living under the Law, till the coming of Christ and the bringing in of a new and better covenant.

The Law of the first, but old covenant, was written upon tables of stone. But God did promise, and has fulfilled a prophecy, in Jer. 31 : 31-34, which Paul explains in Heb. 10 : 16-22. "*This is the covenant that I will make with them after those days, saith the Lord ; I will put my laws into their hearts, and in their minds will I write them ; and their sins and iniquities will I remember no more.* (v. 18.) *Having, therefore, brethren, boldness to enter the holiest by the blood of Jesus*" (that is, we become a living stone in the temple and sanctuary), "*by a new and living way, which he hath consecrated for us, through the veil, that is to say, his*

flesh ; and having an high priest over the house" (temple and sanctuary) *"of God ; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."*

In order to get a clear view of the two covenants, and the sanctuary, with the types and antitypes of both covenants, we want to read the eighth, ninth, and tenth chapters of Hebrews. Of all the foolish ideas I ever met to contend with, I never found one to compare with the idea and teaching, that under the Law the land of Palestine, or Mount Zion, was the sanctuary upon which the tabernacle, or the temple of God, stood. But, on the contrary, the land of Palestine was the foundation upon which the tabernacle of the sanctuary stood ; and Mount Zion was the foundation upon which the temple and sanctuary stood. Neither is the trampling down and polluting of the sanctuary (Dan. 8:11, also Dan. 11:31) the trampling down and polluting of the earth, which, instead of being the sanctuary, is the foundation upon which the sanctuary stands. Neither is the earth upon which the sanctuary stands that which is to be cleansed at the end of 2300 days, as in the text. Let us now look at another text of Paul, in 2 Cor. 3:2. *"Ye are our epistle written in our hearts, known and read of all men."* Ver. 3. *"Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God ; not in tables of stone, but in fleshly tables of the heart."* Ver. 6. *"Who also hath made us able ministers"* (daily priests) *"of the new testament"* (covenant) ; *"not of the letter"* (upon tables of stone), *"but of the spirit"* (upon the tables of the heart) ; *"for the letter killeth, but the spirit giveth life."* Ver. 7. *"But if the ministration of death, written and engraven in stones, was glorious" . . .* Ver. 8. *"How shall not the ministration of the spirit be rather glorious?"* Ver. 11. *"For if that which is done away was glorious, much more that which remaineth is glorious."* Ver. 13. *"And not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished."*

Paul shows positively, in Heb. 10 : 20, that we, as daily priests, have passed within the First Veil through the death and resurrection of Christ; and in Heb. 6 : 19-20, he tells us that we have a hope, which, like an anchor to the soul, enters to that within the Second Veil. So that we, as the temple and first "*holy place*" of the sanctuary, are brought nigh, by the blood of Jesus Christ, to the Second Veil and holiest place of all, where Jesus Christ now sits at the right hand of God. (Heb. 10 : 12-15.) Here in the first Holy Place, between the First and Second Veil, we can live by every word that proceedeth out of the mouth of God (the shew-bread), guided by the Spirit of God (the oil and light of the golden lamps), and offer our morning and evening prayer (the burning incense close to the inner and second veil). Thus we have the most clear and positive proof that, as God dwelt by his Spirit in the first temple and sanctuary, where also was the shew-bread and commandments upon tables of stone, so, under the New and second covenant, God will dwell by his Spirit in his church and sanctuary upon the earth. Jer. 31 : 33. "*But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people.*" In the revelations of John, the church is symbolized by the temple of heaven. Rev. 15 : 8. "*And the temple was filled with smoke from the glory of God, and from his power.*" Again in Rev. 11 : 19. "*And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament.*" To my mind, there is not in all the New Testament a truth more clearly and explicitly taught than the fact, that the last and only dwelling-place of God's Spirit upon the earth, under the new covenant, is in the hearts of his true people, who compose the sanctuary and temple of the second covenant. And in order to understand the text at the head of this subject, "*Then shall the sanctuary be cleansed,*" it is absolutely necessary to understand, first, the true and only meaning and use of the term Sanctuary, both of the old and new covenants.

14 *Sanctuary of the Old and New Covenant.*

And just as indispensably requisite as oxygen is to our physical existence here, so is a correct knowledge of what constituted the polluting of the sanctuary, (Dan. 11 : 31 ;) and also by what means it was so polluted, in order to understand correctly, and in harmony with truth, what constitutes the cleansing of the sanctuary, and by what means it is to be accomplished. James says, that the conception of lust bringeth forth sin ; and sin, when it is finished, bringeth forth death. God has never promised to destroy death, and raise his saints to immortal life, without first removing the causes of lust and sin which lead to death. So with the sanctuary ; whatever exists in the sanctuary as its polluting element, God will never remove that element without first removing or restraining the cause which led to its pollution.

Having brought incontrovertible scripture to prove the meaning, use, and locality of the sanctuary, of both the old and new covenants, we are now prepared for a correct understanding of what constituted the polluting of the sanctuary, and the causes which led to that result ; and also the removing or restraining of those causes, and ultimate cleansing of the sanctuary at the end of 2300 days ; all which will be critically examined in Tract No. 4.

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The Midnight Cry has never been made, neither is it now being made in the beginning of A. D. 1880.

And it is a sad mistake to presume and teach that it is a cry that can ever be prefixed as a heading to any religious document, paper, tract or message whatever, containing the development of any new prophetic, dispensational truths, however good they may be.

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